THE PACIFIC

A religious and family paper

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Bade Prof W F 25 Aug 03
Pacific Theological Sem

Faith.

FAIN would I hold my lamp of life aloft
Like yonder tower built high above the reef;
Steadfast, though tempests rave or winds blow soft,
Clear, though the sky dissolve in tears of grief.

For darkness passes; storms shall not abide,
A little patience and the fog is past.
After the sorrow of the ebbing tide
The singing flood returns in joy at last.

The night is long and pain weighs heavily;
But God will hold his world above despair.
Look to the east, where up the lucid sky
The morning climbs! The day shall yet be fair.

—*Celia Thaxter.*

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Results.

Right results should follow right teaching. Let no one worry about this, but rather beware as to what he teaches. The love of God is the constraining power of heaven. If telling of this love does not draw our hearers Godward, we may well question whether we are doing so truly. It is little that the best of us know of the love of God as seen in Christ Jesus. Paul cries out, "That he would grant you * * * to know the love of Christ that passeth knowledge!"—New Century Quarterly.

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Many favors which God gives us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth strengthen the quiet possession of them.—Fuller.

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, December 4, 1902

An Explanation.

Many of our readers have noticed at once, perhaps, that The Pacific contains only sixteen pages this week. This lessening of the number of pages for this week was necessary because of the fact that we lost our pressman on a very short notice, only four days. Next week we hope to have that part of our printing office in fair working order once more, though, the paper is likely to be a day late again.

Some Rights Which Need Emphasis.

Not long ago the first Anti-Boycott League in the United States was organized in a small manufacturing center in the State of New York. It grew out of the exactions of certain labor unions, the business men having concluded that something of the kind was necessary if the industrial interests of the place were to be saved from ruin. The movement met with so much encouragement, because of meeting so great a need, that it soon had a membership of 700. Branches were organized in several places, and good was found always to result therefrom. One of the latest leagues organized is that of Schenectady, where a boycott was ordered against a street railway. A press dispatch to an Eastern paper says: "The full significance of the movement started here by business men and property owners to protect the interests of the town against further assaults by such irresponsible bodies as the Trades Assembly is hardly realized by the people at large. As a matter of fact it is not the intention to confine the movement to Schenectady, but to extend it to every city and town in the State which has suffered or is suffering from the tyranny of labor unions." This movement, of which we have heard for the first time only this week, is along the line of our intimation last week in an editorial on "The Great Problem of the Day." Federation of employers to protect themselves from the unjust demands of labor unions, we said, seemed to be indicated. And this will be in the interest of the employee as well as of the employer.

The Pacific believes that the labor unions have been of marked advantage to the workingman, and that they can be made to continue to ameliorate his condition. But this one thing must forever be granted to every man: the privilege to work without molestation, and without fear of molestation, for whatsoever and for whomsoever he may wish to work; and the privilege also of every employer to contract with any one who wishes to enter into contract at such a wage as may be mutually agreeable. In other words non-union workingmen and employers must be left without interference to arrange their own affairs. In a recent sermon in Plymouth church, New York, the Rev. Dr. Hillis said: "The time has come for union men to throw away their guns and clubs and to use their noble idea of union for mutual betterment." Dr. Lyman Abbott said not long ago: "If any section of society endeavors to prevent any man from working and from enjoying the product of his work that section of society is unjust. If any organization undertakes to prevent any man from working when he will, for whom he will, and at what wages he will, that organization violates the essential rights of labor. It is primarily the enemy of labor; for every man has a right to work and every man has a right to the product of industry."

Only a few weeks ago similar thoughts were expressed by the pastors of the First Congregational church of Oakland and Plymouth church of Seattle. Their utterances were timely. In Seattle a boycott was on, and Dr. Temple had the courage to denounce that in his pulpit. A few union men went to him and told him that he was driving workingmen away from his church, but a large number stood with him in his position.

There is needed here on the Pacific Coast such a public sentiment, and such an expression of it, as will put an end to the attacking and beating of non-union men by union men as the former go about their work. Only this week a man was beaten in this city simply because he had refused to join the teamsters' union. It cannot be said of course that the teamsters' union was responsible directly for this assault. But it was indirectly. The feeling that the unions foster against non-union men leads the baser element to such attacks. That feeling ought not to be, for it is a man's right to refuse to join a union, and both directly and indirectly he should be protected in that right. Let the labor unions, or the labor union men, cease all de-

nunciation of non-union men, and seek to build up their organizations by moral suasion and they will soon gain surprisingly in the public estimation. Let them leave employers—as not a few of their members are inclined to do—as free to contract as individual rights demand, and they will move gradually along to ward a full recognition of their own rights.

Notes.

The Rev. R. H. Sink furnishes our readers with an excellent article drawn out by our recent editorial on "Shorter Services Demanded."

The reception to Rear-Admiral Kempff by the ministerial associations of San Francisco last week at the Occidental hotel was a deserved recognition of a noble man. The Rev. Theo. F. Burnham of Vallejo presided, and toasts were responded to by the Revs. Wm. Rader, F. M. Larkin, George Gibson, Professor Hiram Van Kirk, and Dr. Hemphill. Mr. Wu Ting Fang, former Chinese Minister to this country, was present, and spoke of the high esteem in which the Admiral is held by him and his people.

The death of the brilliant London preacher, the Rev. Dr. Joseph Parker, turns attention to the Rev. Dr. Gunsaulus of Chicago as his successor. The ministrations of Dr. Gunsaulus at the City Temple some months ago were very acceptable, and it may be that his work lies in London rather than in Chicago now. If he should go it will make one more strong link in the chain binding together Great Britain and the United States.

Professor Colcord of Pomona College will supply the pulpit at Pomona until the first of January. The Pomona Progress of recent date speaks as follows of the work of the Rev. Dr. Frary: "Dr. Frary was the first installed pastor of Pilgrim Congregational church, being called to that position within less than a year after it was organized, so that he has presided over its destinies through nearly its entire history. His work has been conspicuously effective in many respects. The church has grown from a mere handful at its organization to a membership of over 400, and its entire career has been marked by the most harmonious and hearty co-operation of all its members. As was shown by the reports of the convention of Congregational churches of Southern California, recently held at Ventura, some of the statistics of which were published in these columns, Pilgrim church stood second among the eighty or so Congregational churches of Southern California in the number of accessions to membership and in the growth of its Sunday-school during the past year, and first of all in contributions to benevolences. It was never in a more flourishing condition in all its departments than at the present time. In this work Mrs. Frary has been a most helpful assistant and both are held in affectionate regard by all members of the church.

Mr. George Sutherland, the new acting State Secretary for the California Young Men's Christian Association, began his work on the Coast November 1st. Even in the brief space of time since his arrival, he has made many friends among Association workers, has studied the various fields and gained a grasp of affairs that has surprised all those who have met him. He has already made a tour of the State and is probably today the best posted man on Association conditions in California. His ability to quickly diagnose fields, understand conditions and suggest remedies has made him a successful worker in the east where he has been employed in Association work for the past dozen years. His more recent achievements in Ohio were at Cleveland, where he raised $18,000 for remodelling and establishing the West Side Boys' Club, and at Akron, where he succeeded in raising $33,000 toward a new Association building. Mr. Sutherland is a Scotchman of great tenacity of purpose, a prodigious worker and a good Bible student, a man of fine Christian character and an able advisor. California Association may well feel proud of the new acquisition to their secretarial ranks.

Church Services By the Clock.

REUBEN HENRY SINK.

As a general thing the food spread upon the table of The Pacific is both wholesome and pleasant to our taste. There was a dish, however, presented last week (November 20th), which is not suited to all conditions. It is not with the article itself that we take exception, but with the sentiment which has forced upon the editor the conviction expressed in the title: "Short Services in Demand."

Now the other side has something to say. The article suggested various questions. Some of them are: Why should it be thought a thing incredible that the people should love the house of God enough to forget all about time when they enter its portals—on the Sabbath day? If there is a demand for shorter services, is it the demand of devotion? Is it a demand that can be satisfied with reverence for God and a sense of the demands of his word? Is God's house such a place that there is danger to personal religion should people tarry in it more than an hour in service? Are the religious services of so injurious a nature that they must be cut off by time limit lest those who attend be over-filled with the Spirit? Are those in the pulpit so oblivious of needs that they must be stopped by machinery; i. e., the watch? What are the people wont to do on the Lord's day which makes it necessary that they do not tarry too long in his house? As a matter of fact, are the sermons treated by the hearer as the student treats lectures in the seminary or university or are they treated as though exhaustive of the subject treated? Is the Sabbath day so crowded with religious duties that but one hour of it can be spent in the sanctuary? Is the demand for shorter services one that is the legitimate result of "more love, O Christ, to Thee?" Is it the result of a thoroughly investigated condition in the religious or worldly world? What are services in God's house for anyway? What is preaching for? Is it a fact that the mind can be filled with all the profitable religious truth it can contain in twenty-five minutes, or an hour even? Ought the question of time ever to be considered just because the feet press the threshold of the sanctuary of the Highest? Is it right to man or just to God to make sermons by machinery? Is it the fault of the service, the preacher, or the people, that the audience becomes restless after the hands have reached such a point on the dial?

We are not going to answer any of these questions, neither do we expect The Pacific to; they are thrown out for others to think of. For our part we are sorry the matter of long or short services ever comes up in the field of criticism. Is it not a matter wholly for devotion, conditions and necessities of each person or service? On occasion, people have sat for over an hour

under a sermon and considered it short. True, but that would not do for every service. Why not? If people have to make up their minds that when they go to church they will have to sit for a certain time and be tortured, five minutes make a long time. If they become so interested in the thought which, like needed food, is making them stronger and satisfying a craving appetitie, hours are not too long.

A lady once complained to her pastor that on the previous Sunday she had to sit and listen to a sermon forty minutes long. "F-o-r-t-y minutes, mind you," she said with emphasis. "Forty minutes is too long for any sermon." Her pastor thought she was trying to reprove him and to draw out her thought, said, "I have preached forty-five minutes this morning, and I am sorry if I have wearied you." The lady looked at him in astonishment awhile and they accused him of jesting. She looked at her watch and said nothing for a time, then looking him in the eyes she, with contrite tones, remarked, "After all it's ourselves, ain't it?" No; it is not always ourselves—it may be sometimes; the most patient and devoted people may have their worship made a bitter penance.

The present pastor has been with the church in Stockton over thirteen years, and in all that time he has not heard the matter of too long services discussed, or suggested more than a half-dozen times, and these by individuals whose condition was such as to justify the suggestion. This loyal people do not seem to have thought of the matter and for the first time the pastor has to have the watch snapped at him, although his sermons are anywhere from twenty-five minutes to an hour ten in length. In truth it can be said the sermons are not eloquent nor overly condensed. The people of this Church are Christians who love their church and their God and do not ask how long they ought to worship their Creator in is house on the Lord's day. If they are a peculiar people in this respect, they also may be called a chosen generation, zealous of good works. The experience of this pastor may not be conclusive argument, but it is an argument.

There is a demand for condensed sermons? The demand sounds well; it is learned; there is an academic tone to it. There is much of self-laudation in it also; the one who calls for condensation declares that he is skilled in the art of dilution and gives promise that he will dilute to profitable proportions as occasion requires. These are days of condensed foods, but our systems cannot stand them undiluted. On the steamer going to Alaska we met with a man who said he had a barrel of sugar in his vest pocket. This man, however, did not eat the saccharine in its condensed state; he knew better. Paul found that there were people who needed milk—it is to be presumed that that meant the rudiments of religion carefully and patiently explained. When we hear the call for condensed sermons we are apt to be charmed with the erudition of the men who call for them and forget that we are also living in a day when this very condensation is taken advantage of to the destruction of its influence. Some things are constructed in such a way that no prudent man can accept the results without knowing something of the components. Assertion of the most studiously wrought-out truths are taken merely as assumption. The day is not when even Christians take the assertions of the most honest pastor as final authority, and the wise pastor will give his people evidence which they can use in time of need more potent than his assertion. This requires no elaboration. The pastor of the church in Stockton has in his mind the plans of one of the most unique, complete, attractive and comprehensive church buildings; different from anything ever constructed on an earthly lot. So far as he knows there is nothing like it in material existence, nor ever was; if constructed it would be the first in history; cuts of it would be sent around the world and it would be an object of interest to the traveler. At times the desire to erect it burns in him like a fever, and his prayer is that God will grant that it may be erected to house the devotion of his consecrated people. Does this satisfy your curiosity or wish for further information? But it will require more than an hour to describe this prospective structure in a fully informing manner. But some phases of the truth of God must have as much time to be unfolded or elucidated to the understanding of men.

We have heard of some short sermons which have condensed some important truths, and which have produced on the mind different results. It is told that Dean Swift once preached such a sermon. "He that giveth to the poor lendeth to the Lord," was the text. You have heard the conditions; if you like the security, come down with the coin," was the sermon. The other was preached in Michigan during last summer, and has been reported in our papers. As the pastor was going to his church for evening service he was caused to hear the remark, "Make it short parson, it's hot." He smiled and passed on with his mind fixed upon the sermon he had labored hard upon during the week, and which he thought his people would be profited by. As he was entering his study a man said, "You know it is a hot evening, pastor; make your sermon short." Another spoke to him about some church business and concluded by reminding him that it would be well to make the sermon short as the evening was hot. The arrow stuck this time and made an impression. The text that evening was Luke xvi: 22-24. He said: "The rich man was in a very hot place; he did not like it; he wanted to get out; so do we. Let's pray." This latter sermon was the production of a brave minister and under the circumstances was justified. It must have made most impressive a sense of disloyalty on the part of those men.

There were long sermons preached in the olden days which we believe would not be tolerated in our days, and yet it is a matter of question if in our days the people are any more consecrated to the service of God, or better informed on religious things than were those who sat under such preaching. We are not arguing for long services nor condemning short services, but for the liberty of an unquenched Spirit in the worship of the sanctuary. The clock has no religion in it, and the man who runs his service of God by it is in danger of not having any either. Our minds are fettered enough with the demands of time; let us not try to construct another lest we forget all about that realm where the clock of time marks off no hour. It is not time yet to give up singing, "I love thy Church, O God"—love does not time itself. The same man who wrote, "I was glad when they said unto me, Let us go into the house of the Lord," is supposed to have been the same one who said, "And I will dwell in the house of the Lord forever.'"

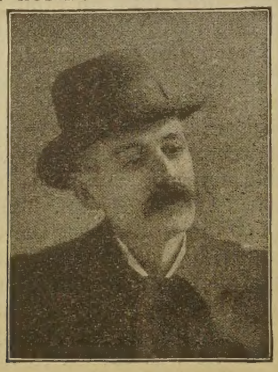
The Rev. B. M. Palmer has declined the call to Sacramento. The condition of the work at Benicia was such that he could not leave it just now without detriment to the church.

The church paper is the pastor's best assistant, and there is loss in every home in which it does not enter.

Book Reviews.

The Wilderness Voyagers.

Franklin Welles Calkins, who always writes in a delightful manner stories of Western experience and adventure, furnishes something unique in this tale of Indian life and character. It is a story of real life, based on the experiences of two Sioux children who escaped from a missionary school in Minnesota in 1867, and while attempting to reach their home were captured by a hostile tribe and carried captive into

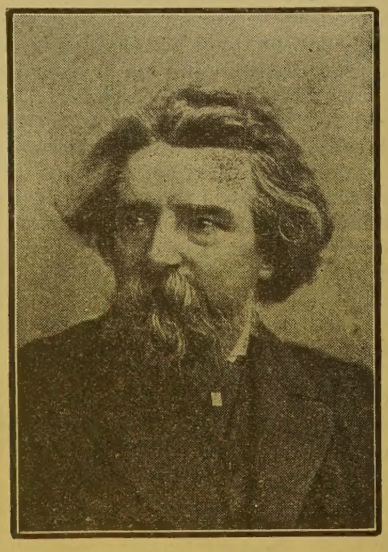


FRANKLIN WELLES CALKINS

the far Northwest. Indian life and character and bird and animal life are fully depicted, and as one reads it he seems to be transported to those great forests, to breathe their odors and to live surrounded by the birds and animals which inhabited them in those early days. Happy the boy who gets this book as a Christmas present! It is published by the F. H. Revell Co., of Chicago, for $1.50.

James Chalmers—His Autobiography and Letters.

Robert Louis Stevenson has said of him: "A man who took me fairly by storm as the most attractive, simple, brave and interesting man in the whole Pacific." Chalmers, who was one of the great missionary

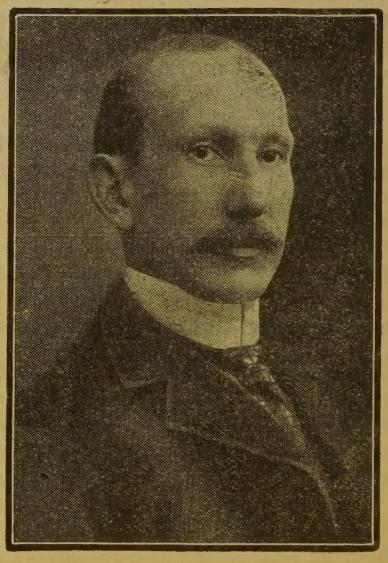


JAMES CHALMERS.

heroes of our great missionary age, fell a victim in 1901 to the cannibalism of the people whom he was seeking to uplift and save. It has been said of him: "Chalmers was a many-sided man, and his vigorous personality attracted to him men of widely different types. He fascinated the common sailors on a British man-of-war; he could hold the gun-room table spellbound by the hour; he drew out the sympathetic side of men of science; he could thrill hugh assemblies; and he was never happier than in the company of little children. But his life-work was that of a minister of Jesus Christ to the heathen, and it is mainly from that point of view that he must be studied if he is to be understood." The author of this volume, Richard Lovett, has given the only authentic and complete account of his life of remarkable service. A short time before his death, Chalmers wrote a sketch of his life. This, along with his letters, memoranda and reports, and official missionary correspondence has enabled the author to send forth an inspiration to others to go forth to similar service. The volume is published by the F. H. Revell Co. of Chicago, for $1.50 net; it is illustrated and contains 502 pages, with a map showing the islands of the sea to the degraded people of which he gave himself and gained at last the crown of martyrdom.

Bible Criticism and the Average Man.

This is an excellent book for the average minister and layman, by Rev. Howard Agnew Johnston, D.D. It is time, as the author says in his introduction note, to attempt to measure the real character of the critical movement, to establish its true value and to fix a definite attitude toward its various claims. The ground is covered from Genesis to Revelation, but without technicality. No one can read this book and



REV. HOWARD AGNEW JOHNSTON, D.D.

fail to come to the conclusion that there are many of the claims of the critics that are entirely unworthy of acceptance. The author distinguishes between the critics, and is fair and courteous in his treatment of all. Dr. Johnston is pastor of one of the leading Presbyterian churches of New York, is a man of scholarly attainments, well qualified to handle the subject of criticism in a manner intelligible to the average reader. We believe that a perusal of his book will lead many a minister to be more cautious about accepting the theories of the higher critics; and it will, perhaps, show the layman wherein the preacher is in error sometimes when he sets forth from the

pulpit, in the prayer-meeting room, or in the Bible class, some of the more advanced ideas. We commend it to all our readers as a book well worth reading. Some of course will be at variance with some of its positions. But it is not good for any man to read only on one side of a question. (F. H. Revell Co., Chicago; pp. 275; $1 net).

Topsy Turvy Land.

The "topsy-turvy land" is in Arabia where judged by our ways of looking at things, everything looks topsy-turvy. The book about this land is one "of pictures and stories for big children and small grown-up folk." It has been well said concerning it that no one is too old and very few too young to profit by it. It is a fine one for the home circle, for the mother and the father as well as the children will enjoy it greatly. The following from its pages will show how some things in "topsy-turvy land" differ from things in our own land: "When a boy enters a room he takes off his shoes but leaves his hat on his head. I do not know whether we should call it a *hat*, however. His hat has no rim, but is just a folded handkerchief of a large size and bright color with a piece of cord to hold it wound round his head—a sort of hat in two pieces. The girls go without shoes, but carefully cover their pretty (or ugly) faces with a black veil. * *You read a book from left to right, but in Arabia everybody begins at the right-hand corner and reads backward. * * In your country a carpenter stands at his bench to work, but here they sit on the ground. With you he uses a vise to hold the board or stick he is planing; here he uses his bare toes." The volume has a large amount of information on the oddities of the desert, crops, children, amusements, and the social and religious customs. We give in this issue of The Pacific a picture of Arab boys, which shows their odd headgear. This is but one of the many illustrations adding to the value of the book. (F. H. Revell Co., Chicago; 75 cents net).

ARAB BOYS.

From "Topsy Turvy Land." Copyright, 1902, Fleming H. Revell Company.

"Norward; or Village Life in New England."—By Henry Ward Beecher. (The Pilgrim Press, Boston). We welcome the reprint of this once famous novel. It has still a potent charm, which clings to all the gifted author ever wrote. No safer book could be placed in the hands of young men and woman today than this, which first appeared in the columns of the New York Ledger, and for which the author received $10,000. It is the only novel that Henry Ward Beecher ever wrote, but we close the book with the regret that he did not write other novels. There is no word to offend the religious ear, or thought to startle the pure mind, which is more than can be said of the most popular fiction of today. Such fiction cannot be read without making the readers the worse for it. Of this we can say, no one can read it without being made better for it.

"Rollicking Rhymes for Youngsters."—By Amos R. Wells. A book to make one wish to be a child again. Charmingly illustrated in color by L. J. Bridgeman, the pages abound in rhymes wise and otherwise, full of mirthful touches, yet not lacking in quips and hits upon modern fallacies, and all in so jolly a vein that page after page is turned with increasing enjoyment. Mr. Wells is so well known by his versatile pen in periodicals that a nonsense book from him will be seized at once as a new departure, but which is as well done as his more serious work. (F. H. Revell Co., Chicago and New York; net, $1).

My Dogs in the Northland.

Dr. Edgerton R. Young, the author of this interesting book, is a well-known writer and lecturer. In 1868 he went as a missionary to the Indians in the great Hudson Bay country. For nearly thirty years he worked among those Indian tribes, making missionary journeys by canoe and dog-sled for hundreds of miles. He studied not only aboriginal man but dogs also. He believes that the natural home of the large dog is in the cold Northland. "There, during those

long winters, he can work and thus prove his right to a comfortable living. Amidst the blizzards of the Arctic frosts, often exposed to hardships and privations that no other creature than man and himself could stand, there he thrives and endures and with his master triumphs." Accomplishing much of his

DR. YOUNG IN WINTER DRESS.
From "My Dogs in the Northland." Copyright, 1902, Fleming H. Revell Company.

work by their aid Dr. Young has come to believe in and to like dogs, and so will those who follow him through this delightful volume. It will interest both young and old. We give here a picture of Dr. Young in winter dress. (F. H. Revell Co., Chicago; pp. 285; $1.25 net).

"The Queen of Little Barrymore Street."—By Gertrude Smith. This well-known author furnishes a wholesome story for little girls in which family misfortune turns out to be a blessing in disguise. It teaches trust in the divine love even in the little things of life, and that it isn't the unusual good times that give the greatest happiness in life; but that in the quiet, little every-day blessings are to be found the real sources of joy. (F. H. Revell Co., Chicago; pp. 223; 75 cents net).

"In Time With the Stars."—By Thomas K. Beecher. A book for children and for those who love children. Edward Everett Hale has said: "If I had told my Sunday-school children such stories as these I think they would had been better men and women." The stories are parables with the moral wrought in the structure. They will be found excellent for the children and suggestive to the minister and all workers among the children. (F. H. Revell Co., Chicago; pp. 165; 75 cents net).

"Fool's Gold."—By Annie Raymond Stillman. This book is called "a study in values," and to readers who remember a generation ago, it is strikingly like, with no thought of plagiarism, of the novels by the late Charlotte M. Yonge. The plot is well conceived, and developed delightfully, though there are points which should have been pivotal, but which are too weak to bear strongly on the story. The morals pointed are excellent, and not winged with too long comments, indeed, the moral dawns upon the reader thus insuring interest from first to last. It is a book no mother need fear to see in her daughter's hands, and deserves a wide reading among young and old. (F. H. Revell Co., Chicago and New York; pp. 324; $1.50 net).

"Rufe and Ruth. A Partnership."—By Frank W. Sweet. (The Pilgrim Press). "Rufe and Ruth" is an interesting story of how a brother and sister, from a small beginning, not only obtained an education for themselves but also supported the family. It is a good portrayal of life in a small fishing village and, although the characters are at trifle idealized, is a good wholesome story for either boys or girls.

"In the Hour of Silence."—By John Edgar McFadgen. (F. H. Revell Co., $1). To many who are observing the quiet hour, the little volume of meditations, "The Hour of Silence," will come as an inspiration and help. The author gives these studies to the public with the hope that they shall encourage and promote a closer knowledge of the Scriptures. Particularly helpful are the chapters entitled "The Balsane Vale," "The Shining Face," and "The Stranger at the Door."

Silent Fidelity.

E. W. WORK, D, D.

If there is one thought that should burst out in the mind of a Christian like the revelation of a roseate dawn it is the thought of being faithful back there in the shadow—in the least as well as in the greatest. It is the sphere of many, not to labor upon the heights, but in the valleys. Like Barnabas we are called to walk in the shadow of some greater Paul to minister obscurely or by indirection. Yet Christ needs all such, and will note each act of faithful service.

John Ruskin thought that a house must be well built in the dark corners as well as in the open spaces. Much more the Christian must be true in every private service, that the Temple of the Lord may be true throughout. If the great ship that plows the deep needs not only a captain to issue orders, but also a pilot whose hand shall never leave the wheel; if the mighty bridge needs not only strong girders and cables, but also the silent strength of invisible bands of steel gripping the rock of ages; if the noble cathedral needs not only priests and sacristans and acolytes, but also some humble guides, who like the monk of the story, shall be willing to pass from view themselves in the presence of the most sacred things; so also does the kingdom for its enrichment, for its strengthening, require to have those whose chief characteristic shall be silent fidelity, perfect adherence to duty even in the shadow of obscurity.

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 11. December 14, 1902.

The Boy Samuel. I Sam. 3 : 1–14:

The story of Samuel's childhood never grows old, never wearies the child. As a means of impressing little children with the nearness of God and the possibility of his communicating with them, there is scarcely a parallel in Scripture. It is the one scene of all others which finds its way straight to the chambers of the child's soul. But the lessons are even more important for those who have the training of these little ones than for the children. It is an ancient version of the scene in our Lord's life, when he welcomed the little children (Matt. xix : 13).

1. The first point of importance is that God calls the children.

This fact is of transcendent significance to us all. It lays a divine responsibility upon parents. The child's moral nature is a fact impressing itself on father and mother alike. That which is imbedded in our natures undeveloped has come to have the recognized right of cultivation. It is not a matter of choice that the mind shall be educated. The State recognizes the right of the child to mind expansion, and forthwith makes a law forbidding children from absenting themselves from school under penalty. The responsibility thus assumed by the State constitutes a call to every child. The wide-open door of the school-house, the trained teachers within, the splendid equipment of modern school-rooms are so many pressing calls which a child cannot afford to miss. But to its best heeding there is need of parental interest, assistance and authority. From the psychological standpoint the same is true of the child's moral nature. The soul has a right to soul education, and moral development. The time was when that right could not be recognized as it should have been. The essential religious knowledge was wanting, but there is no such excuse today. The elements of religion have been found. They fit the soul. They need only to be applied in skillful ways. They are so many calls from God to the child, and the responsibility is placed upon the parents, to use their utmost energy, knowledge and authority to cause the child to listen. There is no difficulty, no compulsion, even, if the child be taken at the right time. Samuel, if we can judge from i : 22, was placed in the temple when three years old, and that is not too early to begin. The child that is to become an expert swimmer must be taken to the water when it knows nothing of the element through which, in after years, it is to find its medium of action. Hannah knew that God had already called her child in granting him as an answer to prayer, therefore her procedure. No parent can evade the fact that God's call to the child is as present now as ever; the fact needs more decided recognition.

(a) The right kind of training is needed.

Here we can learn a great deal from Samuel. His training consisted first in being surrounded with a religious environment. The temple, crude as it was in those days when there was no Solomon's great building to attract and impress, became Samuel's home. He grew up into God's presence as a shoot rises into the warmth and glow of a hot house. This is a fact needing great attention. Emerson said he became literary because from infancy he sat among, walked, and tumbled over books. It was the literary atmosphere that his tender soul was imbibing. So could we have the surroundings of children continually religious; the soul would naturally feed on them, grow by them. This once a week spiritual surrounding with church or Sunday-school is like taking a plant out of the damp cellar once in seven days to enjoy a few hours of sun and air. The "church in the house" needs to become widespread, and it will largely provide for the proper training of the child.

(b) Simplicity in religion should be the rule.

Action is the basis of early education. The kindergartens are teaching us old philosophers, and doctrinaires great lessons in this direction. Let us be as wise as old Eli. He may have made mistakes with his own children, but he profited by them to train Samuel correctly. So the child did something. Very small things, perhaps, sweeping out the rooms, fixing up the furniture, trimming the lamp—just the thing which impressed his soul that these were all "Doings for God." Just at this writing, several little fellows are scurrying all over town carrying invitations for some church function to the ladies. They are aware that it is "doing something for God" every time they pass in the envelope, and more willingness, eagerness and thoroughness could not be found. Simple enough? Yes, and practical, too. The great obstacle we have placed in front of the child's walk to Christ has been complexity, things hard to be understood, religion in creed and chapter. Suppose we try simplicity and have our religion for the child largely simple deeds.

II. The child's recognition of God.

The charm of this story to the child lies in the climax of the 10th verse. The child's imagination is fixed from the start on the thought that Samuel will, somehow, know the Person who speaks, but at first is unrecognized. Let us dwell a moment on the two facts: (1) Samuel was surrounded for a long number of years—some think a dozen; others nearly twice that number, with all the means of acquiring knowledge of God, the sanctuary, the altar, the candlestick, the book of the law, and those incidents of history which Eli would be sure to tell him of, connected with Israel's birth as a nation, deliverances, and obtaining of Canaan. He undoubtedly knew the form of service, and the wickedness of Hophni and Phinebas must have reacted upon him to teach him justice and reverence and purity. Nevertheless he had not a tithe of the modern opportunity for children to know of God. Immensity and design, the microscopic atom and the diminutive cell, the secrets of nature, and marvels of creation, speak of God in ways which every child can understand. But, after all, we find that what was said of Samuel is true of most children (v. 7), "Now Samuel did not know the Lord." Yet the opposite of this is the one essential point for the child to reach, and the one point it is beyond our power to make him acquire. The personal recognition of God is an individual matter; each one must know God for himself. All that we can do as parents, teachers, friends, is to prepare the child for this one great event. But discouragement need not occupy our hearts for this reason. This lesson teaches two great things which we are to have continually before us: (a) God is constantly striving to reveal himself to the child. That striving comes out in the thrice-repeated call, in Samuel's case. He did not know it, and Eli was slow to perceive it. Are we any more rapid? There are times when we try to tell children this—times of sorrow, or calamity, or revival, possibly in times of signal good fortune, or great pleasure. But there is plenty of room to indelibly impress the child with the all-important fact that the whole divine process, so far as the child is concerned, is an attempt to reveal himself personally, so that the child may

know him. (b) The child's soul is really seeking after God. That fact must force itself upon the least observant. Have you ever stopped to question why imagination is so large a factor in little children? Supply a child with a very meagre outfit for play, and its imagination will make good the deficiencies. Listen to children telling a story, and you will be struck with the fertility of the imagination on the one hand, and the natural ease with which all these imaginings are received as facts—bona fide facts, on the other. I believe this is a providential arrangement for the purpose of making the invisible and eternal a reality to the child. Whatever difficulty you or I may have in conceiving of God as a reality, is unknown to the child. The personality of God is a grand reality to those vivid imaginations. Now this is nothing less than the channel through which the child's soul is going out toward God. We ought to build on that fact much more than we do. Parents are sometimes shocked at what they think are almost blasphemous utterances on the part of little children when they are speaking of God. If they would consider how forceful the child's imagination was, they would not hasten to stop the utterance, or tell the child that such thoughts or words are awful, but use the opportunity to make a true picture of God flash into the realm of the child's imaginative powers.

(2) Samuel came to know God by a revelation, and it will be the same in any case. Not that the method will be identical—far from it. No two instances of child recognition of God given in Scripture are similar. God may reveal himself through an audible voice, or in a dream, or through the instruction of Scripture, or in the hour of prayer, or in a hundred different ways. But in every case the event comes about through a revealing. If we speak more modernly, that revealing is a conjecture of elements. Just as the lights from a double lantern stream out from each tube independently, and, under the manipulation of a thumb-screw are made to blend in a single focal point, so the outgoing of God's nature and the seeking of the child's nature are made to converge by the Divine Spirit, and in the moment of blending, there is the revelation to the child. We call it conversion. It is the child's soul catching sight of the divine to know him. It is the ear of the soul receiving the divine to understand him. Our part will be well done if, like Eli, we can put the child in attitude to receive, to see, to hear, to know. And, somehow, in God's way, the child does recognize and tells of the time when God came to the soul.

Possibly we have given more for the teacher to think of than to teach, in our words of exposition. But we will make no apology; the importance of the facts are an all-sufficient reason. But for the sake of those who are to receive instruction we may close with a few

ADDED POINTS.

1. The preciousness of the divine revelation (v. 1). If so in Samuel's time, because of its rarity, much more to us because of its fullness and glory.

2. Even those trained by God-fearing parents, and for the highest callings, can forsake God's ways and become wicked (v. 13).

3. The small services which children render faithfully for God are preparations for larger and better as they grow older. Samuel's life illustrates this.

4. The sacredness of God's sanctuary, because it is the place where we meet God.

5. We learn to know God, through instruction in his word, obedience to his commands, delight in his service, listening for his voice in our hearts.

6. The great blessing of godly parents.

7. Our duty and privilege is to faithfully carry out the consecration made for us by our parents.

8. Never let the light of God's word grow dim in your mind.

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for December 14th, 1902

Our Fellowship. Ps. xiii : 13; i : 3; I Cor. xii : 12-17

Fellowship is a wonderful thing. It is the expression of sympathy and good-will to those who are united with us in some sort of federation. This may be of many sorts. There is the fellowship of humanity. Christ felt this very deeply—so deeply that it drew him from heaven and sustained him the thirty-three years of his earthly life, and at last led him to Calvary as its great expression. Paul, more than any other since Christ, had that same passion for humanity. With him it was was an unutterable yearning that drew him close to men. This same divine passion and recompense all must have, who would benefit society. The teacher, the preacher, the Endeavorer, the patriot, the writer, the singer, the worker-together with God. In its manifestation we have several "outcroppings," which proves its existence.

There is

Church Fellowship.

We must never permit any human fellowship to be closer than church fellowship. Said one who had joined many secret societies, "I have received the 'grip' of seventeen different lodges, but there is no grip like the one I received from the pastor and members of this church when I united with it. There are some Christians—even some Endeavorers—who have not yet felt that grip. Would not an open confession of Christ be the best Christmas present you could make to him and the best offering you could make to the world?

This fellowship of the church is not only real, but it is large. Surely, we can well sing:

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of Christian minds
Is like to that above."

Two Illustrations of Fellowship:

A mass of quicksilver dropped on the floor, will split into many globules; but gather them up and they will coalesce as before. God's elect below are found divided into many denominations, but when gathered together in heaven they will unite as one undivided church.—Vaughan.

You are in the wood, but cannot find it for the trees; but you ask which of these sorts of trees is the wood? Is it the oak, or the ash, or the elm, or the poplar? Or is it the hawthorn or the bramble? Why, it is all together. Thus they are in the midst of the Church of Christ, inquiring after the church, and asking whether it be this party of Christians, or whether it be the other.—Baxter.

Christian Endeavor Fellowship.

Amos Wells says: "Our societies are joined together by our union meetings and conventions, our union topics, our workers' conferences, our common name, our ance formed in all these ways Sectarianism has no oth-common pledge, our common aims, our mutual acquaintance formed in all these ways. Sectarianism has no other enemy so strong as Christian Endeavor, and

church fellowship has no other friend so powerful."

I can well believe this.

Often I have worked with Endeavorers for five days in convention fellowship, and only as we were about to separate have said to them, "By the way, what church do you belong to?"

And it did not mar the fellowship one bit, whether they said this or that. But the sweetest Endeavor fellowship is that which comes to us, not in the larger meetings, but where the three, or twelve, or fifty meet together, by themselves, with Jesus in the midst:

"Then it is that
Before our Father's throne
We pour our ardent prayers.
Our hopes, our fears, our aims are one.
Our comfort and our cares."
We pour our ardent prayers.

It is the aim of the Christian Endeavor movement to extend this fellowship, so that all shall feel it and be led by it, to the larger fellowship of the church of Christ.

Of the fellowship of the early disciples the heathen said, "Behold, how they love one another!" As a result, during that first century, Christianity was spread throughout the whole world, as it was then known. Let this be our motto: To extend the fellowship of Christ. This we can only do as we feel the fellowship of humanity. We shall never sacrifice much through pity, but everything through love.

"That they may be one" (John xvii: 11-23).
One fold (John x: 11-16).
One bread, one body (I Cor. x: 16, 17).
"Diversities of operations" (I Cor. xii: 1-6).
All one in Christ (Gal. iii: 26-29).
One Lord, faith, baptism (Eph. iv: 1-6).

Church News.

Northern California.

Berkeley, North.—The recent offering for home missions amounted to one hundred dollars.

Angels Camp.—The work is making excellent progress. Last Sunday there were 18 additions to the membership. Rev. W. J. Speers has been in charge of the work for some weeks, and revival services have been conducted.

Oakland, Pilgrim.—The service Sunday morning was appropriate to the Thanksgiving time, and a thankoffering of $150 was taken. The fund will be used in making some improvements in the interior of the church building. The sermon by Rev. R. C. Brooks, the pastor, was one appropriate for the occasion—helpful and thoroughly inspiring.

Southern California.

Redlands.—Thanksgiving Day was pleasantly and quietly observed in Redlands. Union services were held in the morning in the Presbyterian church. During the hour from four to five in the afternoon, the Congregational church was thrown open for a recital upon the new pipe organ, to which the public were freely invited. This opportunity seemed to be appreciated, as fully four hundred people availed themselves of it. The organ was very skillfully played by Miss Edith P. Rounds, late of Wisconsin, the organist of the church.

Avalon.—The "Constellation Social," under the auspices of the "Girl's Guild," at the church Thanksgiving evening proved a unique and most enjoyable affair. After a short but excellent program, the good cheer of genuine sociability was evoked by the ultimately successful attempts to group properly the proverb-constellations, the colored stars composing them (each bearing a word) having been first distributed in varied order. The holly decorations were the work of the girls themselves, and were very pretty. Light refreshments were served. The proceeds are for the Los Angeles Children's Hospital. This is the second of a series of gatherings held this season at the church, at each of which the community is given the privilege of helping some worthy enterprise.

Southern California Notes.

Rev. W. A. Lamb, though a rushing business man through the week, keeps his heart in touch with the work at home and abroad, and as opportunity offers, preaches in the various churches. On Sunday last he spoke at Redondo.

Immediately preceding the ministers' meeting at Los Angeles, the first Monday of the month, is a gathering of several brethren to pray for the progress of the Kingdom as represented by the churches. They are looking for large spiritual results during the winter.

East church, Los Angeles, devoted the last Sunday in November to the needs of Pomona College. After a presentation by Prof. Sumner of the urgency, subscriptions amounting to nearly $1,000 were made. Pastor Dorland expects to secure the full thousand, and the latter added to the gift of a devoted woman in the church makes the full amount $2 000.

Rev. Dr. Meredith was present at the ministers' meeting at Los Angeles on Monday, and spoke pleasantly of his impressions on Southern California. Anxious to work, he is ready to lay down the armor if this be the King's decree. As to Pasadena, he recognizes our limitations, and is firmly convinced that for the sake of Congregationalism we need a central church.

Rev. Wm. Davies of Vernon, Los Angeles, after explaining to the brethren at the Monday meeting the methods of the Gale Band in Eastern Washington, in holding special meetings in their several churches, is about beginning a series of special services with Bro. Jenkins, the pastor at Redondo, the effort to continue for a week, and longer if circumstances warrant.

Rev. J. M. Schaefle, the popular preacher of Pico Heights, will on the retirement of Dr. Frary from Pomona, be the longest in present pastorate in Southern California. He came to Pico in 1891 when our church was scarcely more than a name, succeeded in encouraging the few Congregational disciples, built up a strong following, and is now erecting a modern structure quite in harmony with the improvements in this growing part of the city, and well adapted to his fast developing work.

West End, Los Angeles, welcomes Rev. D. Q. Travis, formerly of Crockett, having him in the morning service only. In the evening he gives himself to the new work at Brooklyn Heights and the East Side.

Third church, Los Angeles, has called Rev. F. A. Field, and he is already on the ground. He is ably assisted by Mrs. Field who takes charge of the music, seconded by an efficient choir. Though without a pastor for some time this church gives signs of vigorous life, and there is promise of blessed results following wise and faithful labors. Bro. Field is one of

the veterans in Southern California work, having served several of the younger churches in that city, and having lead in the erection of twelve church edifices in this section of the State.

Prof. Sumner spent the Sunday preceding Thanksgiving with the church at Corona, and secured pledges for $650 towards the debt of Pomona College. The donors have five years in which to pay their subscriptions, the church giving a note for the same, and thus enabling the college to list the same among its assets. The debt of $67,0000 is nearly subscribed, and the outlook is for success in this line by January 1st. This secured, there is hope of $50 000 or more being added by a friend to the endowment. Pastor Burr is greatly encouraged with Corona's present prospects. The attendance is good, the finances in fair shape, and the young people as well as others taking hold with a will. The mid-week meeting has an attendance of 35 or more, and is devoted to Bible study, under the pastor's leadership.

A Missionary Meeting.

A district meeting of the Home and Foreign Missionary Societies of Riverside and San Bernardino counties was held at Rialto, November 20th.

The morning session was devoted to Home Missions; the afternoon to Foreign. The earnest, thoughtful, carefully prepared papers were filled with helpful thoughts concerning the various phases of the work. The theme of the day was "Today's Opportunity." The message was "Responsibility is Measured by Opportunity and Ability."

Mrs. Cook of Corona quoted Booker T. Washington as saying "Whoever develops character in himself, helps to solve the race problem." To change the ideals of the Indian, and to develop wise leaders from among themselves is the work of the American Missionary Association.

The speaker upon Sunday-school work showed that of the 51 churches organized last year, 30 grew out of Sunday-schools started by our Society. As yet we have only touched the borders of the field. There are in our own district 35,000 unevangelized children.

Mr. Maile announced his subject as especially appropriated for a woman's meeting. "The success of so many Home Mission churches is due to the energy and persistence of some woman."

The Building Society was ably presented as the ally of the Sunday-school and Home Missionary Societies. A homeless church has not a fighting chance for its life. Give it a roof to shelter it and it is hard to kill. The young people are thoroughly in earnest, and are planning great things for the future of Pomona College, as well as for the great and growing work for the Spanish people of Los Angeles, to whom Mr. Case is now giving his time and strength.

The reports from auxiliaries show steady growth in interest and in gifts.

Church Building.

The fiscal year of our Building Society will close with December, the final report from this office issuing about the 24th. Already a goodly number of Pacific Coast churches have sent their expressions of fellowship and others are promising to do so soon. Will not the remaining ones take part in the good work and signalize this year by the most widespread co-operation ever manifested? Since January 1st twenty-four churches on the Pacific District alone, to say nothing of those in other parts of the land, have asked for grants amounting to $12,000, or more than $1,000 per month. What part of this can we furnish ourselves! An average of only fifty cents per resident member would more than accomplish the desired result. Do not the urgency of the work and the prosperous times warrant at least the attempt on the part of the many loyal Congregationalists in these far Western States. Kindly send offerings to Congregational Rooms, where literature and leaflets may be found. Send for the dollar, if needed. *H. H. W.*

November 20, 1902.

Woman's Board of Missions for the Pacific.

Southern Branch.

The October Pacific gave the program on Chapter I of "Via Christi" that two of our auxiliaries were using. The following is from the same on Chapter II.

Topics: "Monasticism"; "Chrysostam"; "Severinus"; "The Rise of Mohammedanism."

Questions:

What relation did Church Councils hold to Missions?

What brought about the Nestorian church?

How and why was Christianity recognized as a State religion?

When and where did the first English foreign missionary labor?

Who were some of the best known missionaries of this period?

Constantine to Charlemagne—300 to 800 A. D. Selections from Christian hymns and prayers of this period.

Study Table No. II. Constantine and the breaking off of the Nestorian church.

African Christianity in the fourth and fifth centuries, and the rise of Mohammedanism.

The Celtic and Teutonic missionaries—Columba, Patrick, Ulfilar, Gregory and Augustine, Martin of Tours, Boniface.

Some women of this period: Hilda of Whitly, Thecla, Lioba.

Enumerate the countries touched by Christianity in this period.

Oregon Letter.

BY GEORGE H. HIMES.

Deacon George Alexander, of the Forest Grove church, passed to the higher life on November 6th, aged 84 years, two months and fourteen days. He was born in Aberdeenshire, Scotland, and came from there to Oregon in 1871, settling on a farm near Forest Grove. In his Scottish home he was a member of the Free Presbyterian Church. When he came here he at once allied himself and his family with the Congregational Church. In all his long life he has been known as an upright Christian man, and always did what he could—being always ready to lend a hand—to encourage every good work.

Rev. R. H. Kennedy is serving the church at Hillsboro for the present, with much acceptance. Four new members were added to the Sunnyside church recently.

The Beebel church, in Rev. J. M. Dick's parish, is nearly completed, and will be ready for dedication in a few weeks.

The Smyrna church, also one of the four ministered unto by Rev. Mr. Dick, has resolved to return to the C. C. B. S. the amount of the grant it received

when its house of worship was built. At the Sunday morning service, two weeks ago, nearly the whole sum was raised. Independency, as well as good fellowship, is one of the essential principles of the Congregational polity; and in such cases as this it is well to manifest it in a very practical way. The Smyrna church is certainly setting an example worthy of wide imitation.

The Portland Directory for 1902, issued about two months ago, gives the following religious organizations: Baptist Church, 11, missions, 4—15; Christian (Disciples), 3; Christian Science—church, 2, missions, 1—3; Congregational—churches, 7, Missions, 1—8; Episcopal—churches, 11, missions, 1—12; Evangelical—churches, 4, missions, 1—5; Evangelical Reformed, 1; United Evangelical, 3; Friends, 1; Hebrew, 3; Latter Day Saints, 1; Lutheran, 10; Mennonite, 1; Methodist Episcopal—churches, 23 (two of these colored), missions, 3—26; Free Methodist, 2; Wesleyan Methodist, 1; Presbyterian—churches, 12, missions, 7—19; Cumberland Presbyterian, 1; United Presbyterian, 2; Roman Catholic,11; Second Adventist,2; Seventh Day Adventist—churches, 6, missions, 2—8; Swedenborgian, 1; Unitarian, 1; United Brethren—churches, 1, missions, 1—2; United Brethren—Radical, 1; Universalist, 1. This makes a total of 122 churches and 21 missions. In addition to the foregoing there are the Berea and Bethesda missions, the Christadelphians, St. John's Gospel Mission, seven separate organizations of the Salvation Army, and Post of the Volunteers of America, two societies of spiritualists, a German society of Apostolic Christians, one of the Universal Brotherhood (Theosophist), the Y. M. C. A. and Y. W. C. A. and seven organizations of the W. C. T. U. Of hospitals and asylums there are 23; of miscellaneous clubs and societies, 96; of secret and benevolent societies, 237; public schools, 30; private schools, 28; kindergartens, 8. The canvass for population was closed on July 1st, and the figures were 113,765. The city has never grown more rapidly in all that counts for permanence and solidity than in the last year, and especially in the last six months.

The Men's Sunday Evening League, in the First church of this city, is increasing in numbers and effectiveness, and its influence in increasing the interest in the Sunday evening service is being increasingly felt.

Rev. Dr. House preached the Thanksgiving sermon last Thursday in the new house of worship of the Christian church, two of the Baptist churches of the city, and the First Congregational meeting with it. The discourse was an able one, and opportune in its treatment of conditions which threaten us as a nation, as well as extolling the virtues of our national founders. It was a strong plea for better living and a firmer adherence to principle.

An autumn of surpassing loveliness, well into November, has followed for the last three weeks with copious rains, and today is blistery in the extreme, and signifies that winter is upon us.

Portland, Nov. 30, 1902.

Washington.

The Plymouth church, Spokane, is making progress along many lines since the coming of their pastor, Rev. C. R. Gale. The organization is quite free from debt. A parsonage is about completed on a lot lately secured by gift. It is located near the church, making it convenient for the pastor in doing church work. Dr. Wallace of the Westminster Congregational is preaching to large congregations. A number of new plans have been projected in the Sunday-school creating more interest and enthusiasm. Spokane is growing, the churches are growing, and the Kingdom of the Most High is expanding, for the King believes in expansion, as evidenced in the commission,' 'Go Ye."

An Anthology of Love.

Not coal nor cotton, but Love is the universal king—if we are to believe the novelist, the poet, and Life itself. This is why this handsome little volume of a hundred love poems selected by William Sinclair Lord, is entitled "This Is for You." Who has a better right to express an opinion on a book like this than our well-loved household singer, Mrs. Margaret E. Sangster? This is what she says:

Can one imagine a happier title for a Christmas gift than "This Is for You?" It is enough to make other compilers tear their hair with envy that Mr. William Sinclair Lord should have thought of it first. The pretty book, daintily dressed in sober brown, with garniture of white—contains love poems of the "saner sort." Among them are dear old friends and favorites, such as "The Brookside" by Lord Hougton, with the refrain, "But the Beating of my own heart was the only sound I heard," and "Good-Bye" by Thomas Moore, with the ineffaceable line "Though lost to sight to memory dear." There are newer claimants upon appreciation, among them "Love's Coming" by Ella Wheeler Wilcox, and "The Love Lights of Home" by Frank L. Stanton. Mr. Lord has selected most judiciously and his volume will be a delight to every owner. A prettier wedding gift could hardly be chosen than this sheaf of love poetry.

Dr. Hillis' New Book.

Dr. Newell Dwight Hillis is nothing if not probing, prodding, scintillating, flashing, vitalizing. As a student of life culture, as a commentator on human nature, and as a stimulator to Christian character, he is widely known by his books as well as by his pulpit oratory. His latest little volume is "Faith and Character." Here, he answers the old question, What it is to be a Christian; exposes the obstacles and excuses that stand hesitant before the threshold of the Christian life; portrays man's need and God's love; and defines the scope, laws and divine measurements of soul growth. Dr. Hillis knows how to be brief and to secure a hearing from this busy world by short, sharp, reverberant strokes. Published by the Revells. Price, 75 cents.

The church at Benicia is to be congratulated on the decision of its pastor, Rev. Burton Palmer, to remain, in spite of the enticing call to Sacramento. The parsonage is being remodeled, in fact made new by changes suggested by the pastor. The church is commodious, and well seated. The congregations are good, and a spirit of interest in the Lord's work is manifest. A contribution was made Sunday evening for the C. S. S. and P. S. A system of benevolences has been inaugurated by which all the societies are to be remembered.

Rev. Dr. Thompson of the California Bible Society was taken very ill last Monday night a week ago, and during the week he has had some very pleasant calls from Dr. Dille, the pastor of the family. His family and many friends rejoice that he is now rapidly recovering, and he hopes soon to be out again at his life-long work.

H. M. S.

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Just why the loving Master confines some of his choicest and best in rooms of suffering, and cripples others of them in body or in purse, we can not always tell. One thing is very clear—that is, that he does not mean to cripple their usefulness. To speak for Christ is often easy and pleasant; but to bear for Christ, either pain, or poverty, or confinement, with courageous patience, is more eloquent than many a pulpit discourse.

No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He styled himself an "ambassador in chains," and he preached the kingdom of God to those about him until there were many converts in "Caesar's household." He wrote seven of his thirteen undisputed epistles while he was the prison chaplain under the eye of Nero's jailers. One of these was the letter to Philippi, which is the epistle of gratitude for divine mercies, and of exultant joy under sharp afflictions.

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If the cages of birds are sometimes covered up in order to make them sing, the old hero was caged to furnish to the world one of its most melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into prison, and, lo, out of the windows of Bedford jail floated the transcendent allegory of the "Pilgrim's Progress."—Dr. Theodore L. Cuyler.

Told Its Own Story.

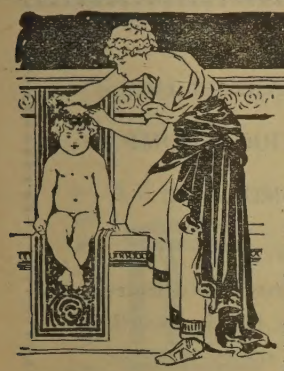
The heart-shaped wedge of iron which was to form a part of the new machinery, had been carried away almost red hot from the furnace—stolen by those opposed to the new invention, and buried in the ground. Search was made at once, but snow had fallen, and all trace of the hiding-place was lost. But the hot iron warmed the earth above it and melted the snow, and when morning came there was an odd patch of bare ground that told its own story to observant eyes.

"Did they really suppose they could hide that red-hot heart under snow and have it stay hid?" sneered a foundryman, as the wedge was dug out.

And yet so often we are gravely told of the warm heart hidden under an icy exterior, of the affection, tenderness, and general kind-heartedness that never manifest themselves in words or deeds. Forms of expression may vary, but some expression there must be; love cannot exist and throw no warmth round it. The heart that is aglow with tenderness and sympathy for others will send some sign to the surface. If it never does we need not flatter ourself that we are really "warm-hearted under a cold exterior." If the inner warmth does not thaw its way outward, the outer cold freezes its way inward.—Forward.

Personal Responsibility.

The inspired word of God declares that the head cannot say to the feet, "I have no need of you." Our Divine Head in heaven cannot say to those of us who are feet—the farthest from him, the commonest, the most obscure, the nearest to the dust, and at times defiled by the mud—Christ cannot say to the most insignificant and incapable of us, "I have no need of you." It is a total mistake and a false modesty for any man to say, "It does not matter how I live or what I do; God can do what he wishes to have done by some other instrument;" but the Head needs even the feet, as well as the other parts of the body. * * I cannot reduce my own sense of responsibility by saying, "Well, if I don't do this, that or the other, God will employ some wiser, better man to do it." It must be done by us or not at all. The constant attitude of our soul should be that of St. Paul: "Lord, what wilt thou have me do?"—Rev. Hugh Price Hughes.



The crowning joy of womanhood is motherhood and the crowning joy of motherhood is to have healthy children. But there can be no joy in motherhood without health, and without health for the mother there can be no health for the child.

It is of vital importance for women to know that the health of mother and child is in general entirely within woman's control. The thousands of women who have used Dr. Pierce's Favorite Prescription when expecting motherhood, have testified that it made them healthy and happy in the days of waiting, made the baby's advent practically painless, and gave them health to give their children.

Mrs. W. J. Kidder, of Hill Dale Farm (Enosburg Center), Enosburg, Vt., writes: "During the past year I found myself expecting maternity, and in rapidly failing health. I suffered dreadfully from bloating and urinary difficulty. I was growing perceptibly weaker each day and suffered much sharp pain at times. I felt that something must be done. I sought your advice and received a prompt reply. Took twelve bottles of Doctor Pierce's Favorite Prescription, and also followed your instructions. I began to improve immediately, my health became excellent, and I could do all my own work (we live on a good sized farm). I walked and rode all I could, and enjoyed it. I had a short, easy confinement and have a healthy baby boy."

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A Mutual Precaution.

Dr. George A. Gordon, pastor of the Old South Church of Boston, tells of an amusing experience which he had when coming over form England recently. He had been unable to get a stateroom for himself, but on assurance by the purser that he would have for a roommate some companionable gentleman, Dr. Gordan accepted what he could get.

"Now, after a short while," says Dr. Gordon, "I began to find myself thinking of some valuables that I had about me, and went with them finally to the purser, to intrust them with him for safe-keeping.

"'I will explain to you,' I said to the purser, 'that I am very much pleased with my roommate. That is, I find him a gentleman in every respect, and I wouldn't have you think my coming to you with these valuables is—er—a—any reflection upon him, you know. His appearance is in every way—'

"And here," Dr. Gordon says, "the purser interrupted me with somewhat of a broad smile.

"'Yes, Dr. Gordon, it's all right he has come to me with some valuables also, and he says the very same thing about you.'"—Visitor.

Prayer is the divine right of every human being. He may refuse or neglect it, but it remains his most vital possession still.

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A godly old couple were in trouble and sorrow. Said the husband to the wife: "Mary, I'm fain and glad I can say, 'What time I am afraid I will trust in the Lord.'" "Eh, John," said his wife, "Ah can beat thee at that, fur I can say wi' a' ma heart, 'I will trust and not be afraid.'"

I find the doing of the will of God leaves me no time for disputing about his plans.—George MacDonald.

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